

[REDACTED]
Must Remain in
Transcription Room

M 1914

Friday August 28, 1970

Group IV

Westtown

PART ONE *It would be --*

MR. NYLAND: *It* It would be very interesting if we had more time, because then I could ask you perhaps to do more. I still have a feeling that so many things pass by, and it is only because I don't remember how it was when ordinary life takes one up so much, like having a job, profession and so forth. I try to remember during the time when Gurdjieff was here what happened to us, and I still don't understand quite that there is not more time that you can spend. I have such a feeling that every once in a while now or never. I have a very definite impression of this year. *I* ~~and~~ I know that we are on the right road but we are not going very fast. It is so necessary to understand that certain things ought to be done before you get too old. Not that your age will really affect you too much. I don't think it has to. But I think there is something that could be done in the early years and then later on the maturity will settle it, and put it in the proper place.

I am reminded of that because here we have Sebastopol. When I was there the last time, we talked about the necessity of having a group there, a so-called 'Group III', if you like, very much like in San Francisco, in Clara Street. Which is quite well attended and where there is a nucleus taking care of it, and where

the questions are fair, at least the group is alive; and now having moved to the Land, several of them, and Group I also taking place at the Land, not in San Francisco anymore, it was logical to think about: can we make Sebastopol - which is the place as you probably know, where the Bookstore is and where the Woodworking Shop is and the different other activities are there and at Occidental - I don't know if you are familiar with ^{it} that part of the country. In any event, Sebastopol is a little bit centrally located and we thought that it would be very interesting to have a group there for those who might be interested in Gurdjieff. And ^{it had} ~~there~~ (had ~~on~~ ~~more~~?) two purposes: one was to establish for ourselves contact with the outside world there and not just become (^{ingrown toenails}) at the Land. The other is that those sections of the country are very susceptible and every once in a while one hears from different people talking about Gurdjieff and quite definitely misusing it; and it is such a pity, if there ~~is~~ actually ^{is} interest, that such ~~an~~ interest is not ~~stirred~~ (steered ~~in~~ in the right direction; or at least in ^a ~~the~~ direction which is indicated by ALL AND EVERYTHING. And so it occurred to us that it would be a very good idea if the Group I could get together and select some people from around by invitation and have them come to a meeting.

← It was first the idea that perhaps I would go there in order to help with the first meeting and decided afterwards it was not right. Let ~~us~~ them find out first and then see what happens. ↗

So they had their first meeting. And now you might say, we are looking to see what has happened. They will have a second meeting and again and again it will be a kind of a study group, a discussion, like a seminar, like people who are definitely interested and serious who could come and I will go after a little while and I will, you might then say, lead the discussion. At the present time, not yet.

P And the first tape came and I listened to it and the Aftermeeting and the impression I had and I talked with John Booker and George Bloch, who were the organizers of that group, and it occurred to me again how difficult it is sometimes to tell people who don't know very much about Gurdjieff, about Work. And why is it really so difficult? Because it is so logical, it depends on one's interest, it depends where one lives, ⁱ it depends entirely of what you expect of your life. And of course it may be different for different people, but when it is accentuated ^{ed} as a possible development or when one means that that what exists at the present time in a man is still potential and should grow ^{set} ^{up} and that ^{his} ~~his~~ inner life has not been fed enough. And that you might even say that for ordinary life, the ordinary development of his mind has not been fast enough to take care of the progress, so-called, of our civilization and because of that, not having given enough thought to the necessity of adaptation of man as he is unconsciously, to the conditions of Earth, particularly that what is then so-called invented and discovered, like atomic energy, and not knowing what to do with it, not really being able to regulate it, so that much of this, what we call our social, sociological, economic system is not at the present time managed by the minds of the people who are supposed to do it. And there has been always something quite screwy about man's behavior. And if we compare it with what it used to be in the primitive times and what they had at that time and not as complicated as we have made it, when we are now filled with wars and ^{strife,} ~~strikes~~, it is really such a pity. But, exactly for that reason, can one be satisfied with the way we have to live? Isn't it really very dumb and is it a question : can we still solve it in an ordinary way? Has it gone already a little bit too far and is it like an avalanche that simply is

carried down the hill now and no one can stop it until there is a cataclysm, or an earthquake or something of that kind really, like a revolution, an explosion and it will end, that way, with destruction of a great deal and perhaps after that build up again. It probably has gone a little bit too much out of hand. And that is not really the question however that we want to talk about, than only to the extent that we find ourselves in this kind of a condition, living on Earth and affected by such conditions and as it were belonging to Earth. And what are we doing about being free from it or becoming more and more free, or having a possibility of a development of something that would be strong enough to stand on its own feet regardless of what the conditions may be to the outside world, and that we, in our living in this world, still have to find how to live and with what to live.

So when this question is asked 'what good is Gurdjieff and why should I be interested in Gurdjieff, why can't I be interested in--in Pythagoras, or in Zen, or in anything of that kind that also has to do, perhaps at least, with the development of one's inner life?' Why isn't it as good and perhaps even better and if I have to make a choice between the different people who talk about this and that, some theosophy and some other advanced psychology and mental therapy and all the rest, why shouldn't I select that and why is it Gurdjieff?

And it is a very interesting question if you ^{its} ~~really want to~~ ^{want to really} consider it. If it were asked of you, what would you answer? Because you cannot answer it by saying, 'it's good for me, therefore it must be for you also'; and it is no good to say 'I derive a great deal of benefit from it' - because it may not be the case for someone else. What is it in the Gurdjieffian system and philosophy that really is different, or

rather, preferable above certain other things that maybe you haven't pursued and then it's a question; how much actually have you given time and attention and energy to any of the other directions, if actually such directions have been opened to you and if you have been in contact with it? So again it brings us back to: what is the condition of a person - the bringing up and interests and what do they want and what is their aim.

Now the aim of course is quite difficult to define even if one says the aim for a man is to remain a man until he finishes with the Earth, and that the fact he was born on Earth has a meaning that he has to do something about that. And that there is a potentiality which can become actualized and then become more full, perhaps even perfect, that what Gurdjieff would call then the fuller development of a man as the potentiality which he now possesses and which should grow out further into emotional and intellectual bodies. What good would it be for me if I continue to live on Earth or what is the problem that is involved that even if I followed instructions, what will it give me? What is really what I consider even an aim for me, unless I link it up with the possibility of fusion with God, but for that I have to be quite religious. And if I simply say 'a more complete man' then I look at myself (said) and say 'what is lacking; why am I not complete?' And it puts then the accent not on the aim. It puts ~~XXXXXX XXXXX~~ (s) it on me. The condition, in which I live which are not satisfactory to me.

Now that means I have to have a measure for what I call satisfying. And when it is not measuring up to that kind of satisfaction, then I have a right to say 'I want to strive to become more satisfied or to find certain things in myself which

at the present time I don't have and which I think are desirable for myself but again you have to define for what. Because what will give the satisfaction to you, what actually will be the meaning of being satisfied? You can say 'freedom' but freedom also has to be defined as freedom from what? And we can say freedom from the Earth, that one can say I wait until I die. ^{wait-} Why should I Work for it now? Well, I am now bound as I am when I look at myself and I see my behavior and I want to make sure that that is my behavior and ~~that~~ ^{that} actually my interpretation is correct. Again, what is my measure? Someone else who does not behave like that, but he behaves differently from me and that what he does, I don't like. So it is not a measure. What is ~~it~~ ^{it} for oneself when one says 'inner freedom' - what is really the point of reference for oneself? Perhaps it is equilibrium or peace; peace of mind and peace of heart. To be within oneself complete; ⁺ that is, that one is free and not affected and at the same time, as man, continues to perform whatever is required by the laws of Earth. And that then the definition of Gurdjieff is quite right when he is indicating that his kind of Work as he describes it will lead to the possible development and evolution of man in becoming harmoniously developed.

So when the question comes up 'Why Gurdjieff?' it divides itself into many different other questions. Is an harmonious development desirable for that person or not? Or what is that kind of an aim based on the realization of what that person is now and to ~~how~~ what extent are they satisfied or not? When that is established they will know what they are looking for, because if that can be defined, then they can look for the solution to that particular problem. If it is uncontrollability, flying off the handle, ^{and} being angry, are they looking for that? The question is: will

Work as we talk about it be sufficient for that? And the answer is : No, ^{it isn't} ~~isn't. (2)~~

Will it enable me to love my grandmother? And the answer is No. Will it straighten out relationships I have on this Earth with a variety of people with whom I would like to be friends and I still am on the basis of animosity? And the answer is No.

Then the question is: ^{is it} ~~What is~~ really that it will give you? And the answer is : it will give me development in ~~the~~ the direction of becoming more ~~and more~~ of a man than I am now on Earth, having in mind the possibility of evolving. Now if that is introduced and if that is accepted, then you can talk a common language. But until that is understood, that that ought to be an aim of man, and based on his condition as it is at the present time, you can talk ^(from?) ~~for~~ now until doomsday if that is not understood and you will never agree. And Gurdjieff is not for such a person and it should be said.

Gurdjieff has of course something so completely definite and different for the possibility of developing man as he is on Earth, as he finds himself and beginning by Work-~~On~~-Himself and not dependent on anything of the outside, not even to be dependent on that what could come from above by means of prayer. But that the first task of a man is to find out what actually he is, if that is the instrument he has to ^W ~~Work~~ with, and he is then entitled to exact knowledge about himself. Now we simply call that 'Objective [?] ~~knowledge~~' and it implies that that what we have as knowledge at the present time, we call it again, 'subjective', because it belongs to this Earth and not to anything else. It is not at the present time as we know it, Objective; that is, it is not reliable.

One can continue to ask: why reliability? And we've talked ^{that} ~~about~~ before.

It is building something that could be permanent, something that need not be

destroyed. If something of that kind could exist, I would understand permanency, I would learn to understand Infinity, I would learn to know what is meant by 'Endless'. And these are terms of course, one has to define again and again within oneself, belonging to an aim, or belonging to an understanding of one's aim which is based on the realization of the condition of what one really is. And that ^{that -} for that knowledge I have to have information about myself, that what I am I am and that is it and no questioning and no argument.

Now it is logical that if I am looking for that kind of what we call simply 'absolute fact' about myself, that the only thing that I know that is absolute within me is my Life. But you introduce again another element, that Life is Eternal. And maybe the questioner may not agree with that at all. He or she may not even agree with an intelligent set-up of the Universe. And then in such a case, you ought to tell, you better go home and read a little more until you become a little bit better equipped in depth regarding the place of man in relation to the Earth, in the first place, and the Earth in relation to different other bodies of the Universe as a whole. What do you make of it? What is it, this kind of cosmology? Are you sufficiently developed even, in your thoughts to understand a little bit about Gurdjieff? Because Gurdjieff is higher mathematics. It is not just easy. One can talk about what you ought to do, like A ^{plus} B is whatever ^{1/2 square} may be but when one actually comes to the reasons why this ~~entire~~ whole ^{is} system is based on fundamental axioms, a law of Seven, a Law of Three, and Entity and a unit, the relationship of certain forces as the Law of Three being explained by positive ~~and~~ negative and neutralizer that all such concepts have to be understood in the proper way and it may take quite

You see one can continue to elaborate on these kind of ideas but the fundamental one is: are you satisfied with what you are, if not, and do you want to do something about it - why don't you try Gurdjieff - without trying to sell it to them? Only to arouse their curiosity and if they say 'no', I prefer to become a Zen monk, ' then you say, ' go ahead, don't come here. If you want Gurdjieff, we can tell you what you should do, even that does not mean that you will do it, but may be you are not very serious about looking for freedom.'

I would in such cases when the question is asked put it back entirely on the responsibility of the person who asks and I would try to find out where are they living and what is their interest and how ^edeep does it go, and how much are they willing to spend ~~in~~ energy, in thoughts, in feelings - I would not tell them anything about the method. I would not tell them about Work. I would suggest ~~XXXX~~ to them ~~that~~ that they read if they cannot make up their mind, everything about Buddhism. I would suggest simply that they become acquainted with religions of the world, if ~~they~~ ^{their} ~~re~~ religions ^ynature should be touched and developed. If they are interested in super-

ficiality, Gurdjieff is not the answer at all, and one should not even use his name. But I think it can be explained very well that if a person at times has realizations of an existence of himself which he cannot describe and for which no really, -- no words^s exist and then have with this a hope that something could be made to stay a little longer than just the flash of the realization and that since a person can experience that, that it would be extremely cruel if there was no road to make it artificially; That is, that there is then an expectancy of something that could be described which would be like a medicine to undo one's unconscious behavior, and to make grow that what is ~~C~~onscious and could become more and more Conscious. And gradually out of the two, one reducing, the other increasing, gradually a man could have more and more ~~C~~onsciousness, more and more ^{Conscience} ~~Conscious~~ (?), more and more the actuality of a Will, and more and more because of that, harmony in freedom from all the laws of the Earth.

I think on that basis one can open a perspective for a person to treat Gurdjieff a little differently from the way it is every once in a while discussed in that neighborhood, and I have a feeling it is high time that really some information is disseminated among those who would like to know or might actually be able to use it, that they know that Gurdjieff did not live in vain and did not live to be mocked by several people who now use the name simply in order--in order to satisfy their own vanity.

We will talk about these things from time to time because they will come up every once in a while. I think it is necessary that you know that such problems exist also in San Francisco in the group there. It is so necessary, I feel, if you want to become more and more growing together that you should exchange much more, that

for instance among the 10 or 15 people who answer tapes, you should listen to their answers, to find out how so and so answers, perhaps you can profit by it, perhaps there are certain things in such an answer which you don't have and maybe they can learn from what you are doing and there could be much more of an exchange, if you had the time. That is what I set out with, if you could have the time and make it available for that purpose, even a little bit of a time would go a very long way.

To Gurdjieff. For his life, for his ~~W~~ork, for his attempts, for his honest wish to give hope to some people in this world.

PART TWO

MR. NYLAND: I think what we have to do is to talk more together, to study more and to know more about Work. Gradually, you will have to stand on your own feet. The problem for a person is simply, that he needs Work. Is there something in him that he feels that could develop and if it could develop, and it does, will it give him more satisfaction and peace? But perhaps not 'peace' - peace in understanding, peace in knowledgeability, peace in ability, peace in equilibrium; to be able to know what to do, not to be confused. To have constantly clarity, ability to do, not necessarily doing it, but knowing when and then do it and do it correctly. To be a man, reliable, dependable, trustworthy, to grow up. To settle ordinary affairs, or to pay all the bills for Mother Nature and sometimes even more than that. Not only the bills you have incurred^x which are with you when you get born and which are inherent in the

fact of having a form in which life appears; but also different ways by which one feels that the life of someone else ought to be protected and that you want to go out of your way to help, to protect that, at your own cost, and to realize what one is for oneself and what it is really, so that there is no pride and no vanity in any form of Life. Because what is it that I sometimes think and that I feel ^{so} ~~as~~ happy about--that I know a little more, that I am a little bit more able or clever? Such satisfaction is so cheap. I want Life and the acknowledgment of Life in other people and to help them to see it, if I can help them. If I cannot help them I don't wish to help, then I may have to wait. Maybe I am not that person who could help, ~~such~~ a person at that time, maybe I don't know, but I have to be honest and not insist, gradually learn to understand how difficult that is to give up, to let go, - that one can hold on so long sometimes to one's own idiosyncrasies. And of course one has lived with them for such a long time and one has not been taught to do away with them; not to have them, not to have even pride in having them. The accent has been ~~then~~ placed so wrongly on the accomplishment of manifestations, very seldom about the reality of your Life within. Your feeling, your relation emotionally and your mind.

Now understand about this mind quite well, what is it we try to do in Work? We don't want to improve the mind. Somehow or ~~other~~ we want to accept the mind for whatever it is because it is useful. When one Works, the mind continues and if it is overmuch try to give the mind something to do that is just a little bit. For instance, a little activity, physically, with your mind there, and a little bit of your feeling. You make something - a little bit of certain things together. That the mind understands, something else is needed, because you see just a little bit of the mind is necessary for that. The rest of the mind could keep on floundering and could start

to tell you all kinds of things, unconscious thoughts and ^{they} ~~the~~ will (^{NUMAGE}) around and when you let them, of course they ^{'ll} create damage and they will interfere with one fundamental wish which you should have at that time, that is, to Work. That means, the creation of something in your mind but quite different from the functioning now, more or less similar, I say quite different, only different in its functions. Different as a means of functioning with this mental matter - the creation of an 'I', we say, in the presence of an unconscious world.

Why is it now necessary to emphasize 'I'? Because that is not done enough. I accept myself, then 'I' is there, and in ^{the} ~~the~~ observation, that what I am as a human being, behaving with thoughts and with feelings, the acceptance means I recognize Life existing. It also means, in such acceptance, I don't pay attention to any of the way ~~the~~ Life is expressed. I know it's expressed because I see this body. I know it's alive, and I see through it and find Life. That is what 'I' wishes to recognize. 'I' has to have a reason for existence. 'I' has a little mind of its own with which it wants to indicate to the person who has created it that also this little 'I' has an aim. The aim of the little 'I' as representing Life in the form of this little 'I' is also to utilize the opportunities of insight about conditions in which I find myself unconsciously for the purpose of setting Life of me free. That's the sole reason 'I' was created, because I have come to a conclusion within myself that I need freedom ^{from --} for my life, freedom from the Earth, if I wish to leave the Earth, if I wish to prepare for dying and then I want it to continue to exist. And when that now can take place and I create this 'I', I have to keep on feeding it. The accent is ^{still} ~~turned~~ on 'I' because I want 'I' to grow. I have no interest in what ^{I am to do, what} ~~my~~ body and the rest is doing. It can do anything, only I want to have ^{as} ~~very~~ little energy going into that kind of activity as I can help, so

that there is more available for the wish to create 'I', but the accent remains on 'I' - this is Work, not the observation process - that is logical for 'I' to grow - when there is observation 'I' has something to do. 'I' becomes active and in that activity this 'I' starts to grow, and it has to have food. Food is supplied by me, unconscious me. And this unconscious me has Life. And that Life is expressed and when that is recognized by the 'I', 'I' receives an impression and because of that 'I' starts to grow.

← In exactly the same way as a human being started to grow when first he had some ordinary food and then breathing, and then impressions, through his five sense organs; that's what made him more alive as a man, because that was related to his brain and man's brain is different from an animal's instinct, because it has a quality of perception by casting potentialities in the future and imagining them to become real. In that sense instinct of an animal cannot do this, sometimes you know this kind of possibility for the mind of man is called 'time ^{binding!} bidding ~~(???)~~. ^{Korszybsky} ~~Korzibsky~~ ^(?) uses that phrase. It means that ^{at a} certain time, a man has built up certain things within his mind which have become experience ^S and knowledge, which in the time when he experienced it, required his time to be spent for that experience. And now he wishes this experience to be used or to continue, to be used for the possibility of further building on that experience. And the new experience again will require time, and by now connecting one experience, ^{one - the new} already there, the new ^{experience} anticipated ^(S), I bind the time of both and make this experience continuous. That is how I build ^a ~~the~~ house. That is how I have concept ^(S) and make them real. That is how as a man I attend to things. This is really the reason why a man can have imagination and when he has that kind of fantasy, he imagines maturity of some tool which is

not defiled by rust, which is clear and clean and gives light, when it is necessary to be used, it functions because it can be sharp.

This is the reason for 'I' to be there and the reason for feeding it is to maintain it and make it grow up. And in Work, the emphasis is on 'I', not on the object. The ~~object~~ is only incidental. It is the acceptance of the object for whatever it is, then it's finished! Then it has given 'I' what it needs which is an impression. And 'I' lives on such impressions when they are now made Conscious and ~~Consciousness~~ ^{Conscientious} (?) they are free and Objective, and then 'I' starts to grow up.

When one answers a question the question is always: where was your 'I'? That is where was your functioning in your intellect which gave you a freedom from manifestations, a freedom from liking, a freedom from all kind of interpretations; what was it in an experience that has given you a fact which we call 'absolute' when there is no further question about it. And when it is an intellectual fact, it is intellectually pure, when it is an emotional fact, it is emotionally pure, because we feed 'I' ^{that kind --} on those kind of facts. That is what we call feeding an 'I' to become mature in Objectivity. My interest is only 'I'; my interest becomes less and less this body. It is there, it is needed, I live my life, I must have it, it has to remain an object; I give it just enough to keep alive, I don't want to waste energy if I can help it. I want as much to go in my wish for the creation of something that is real creation.

And for that reason when the questions are asked - I listened to last night's tape - that is the answer and no philosophy, ^{yes} and not ~~all~~ all kind of considerations of this and that and so forth which is just ordinary unconscious existence. Don't philosophize, don't titillate. The question is: was there something that was absolute

that you could say it was impartial? Was it there as a result or in the flash even of a certain realization of you existing? Realizations will give it to you. Intuition will give it to you. An attempt to make an 'I' will give it to you. And then there is something in you that answers and it says, 'yes,' it is your Consciousness that answers ^{the fact} because of that kind of realization in your brain produces in your memory a fact which you will not forget. A fact of Absoluteness in your ordinary mind put on the shelf and it cannot be touched. No association can ^{hold --} get hold of it because there is nothing in that fact that will allow any association to associate with it. It stands on its own. It is a formation of the brain starting with that little section but starting, and accumulating facts like when it starts to grow, plants in a garden, it accumulates seeds and they are stored away for future use.

You do not remember 'I'. You talk sometimes about 'that isn't Work, and Work is this and that.' You explain ^{it} but you don't go far enough, because you get (stuck on the behavior, you get) stuck on the division of energies. All that takes place, of course, where would there be a wish for 'I' ~~to~~, but the emphasis is 'when I sit, where is this something, independent of me, but of me, belonging to me, observing but aware of me?' And It doesn't matter if I have a hand ^{and} or a fist and If I cough, if I drink coffee, if I do anything, it doesn't matter, I sit, my body is there and something I create ^{to} the best of my knowledge as pure, as I can, as Objective as I can, as impartial as I can, as close to the Moment as I can, existing. I ^{wish} wish that Life, like the Life of 'I' wishes my life, I wish the life of 'I' so that these two wishes can come together and then Life as total ~~as~~ formerly belonging to me, (belonging) formerly to 'I' now can be joined.

I have said these things many times, I know that. I have said several times to emphasize 'I'. And that is immediately a judgment, ^d Did I Work? Am

I on the right road? Do I get lost in too many descriptions?' There are all kind of little ways by which I can be reminded. Of course, I can emphasize my voice. I can make a little movement or a big one. I can reduce my activities of the three ordinary centers to a minimum by draining. I can make my three centers become and One ~~ex~~/use up energy, then not interfere as much with my wish ~~to~~ to have an 'I'. But my wish is the 'I' not the entity as a unit for myself. That's only an indication of a signpost, I want to go to God - that's all it means, I only connect all three centers as much as I can in order to say, 'this is the road I want to go'. I am not there, I am not an entity, complete. ^{I'm --} I'm lacking, so many things, but I want to indicate like a boy wanting ^{ed} a ride to Albany, ^{has} as a sign: 'Albany'. We don't pick them up but that's exactly what it is. I let my personality tell 'I' where it wants to go: God, and 'I' ^{said,} say, 'Good, go ahead, get there.' 'I' doesn't pick me up.

How will I say it - 'I' has its own life and it wants to utilize the material I give it as food and is grateful for that development in the entity where 'I' belongs, because it belongs to Earth and me, so it has a form, but it is light, indicating it is not that kind of a form that is bound by the Earth like my body is. It's different - ^{we} ~~but~~ but aliveness of 'I' is what counts. And I want this 'I' then joining with mine, out of benevolence, tell my life ~~to~~ what is binding it. That is of course the function when 'I' has become sufficiently mature, but what is my unconscious existence all during these years? All the crystallizations, all the habits, the way of thinking, movements, all kind of things that belong to my personality which have become ingrained and they are there already without my knowledge, habitually, the way I am accustomed to think and to feel and this little 'I' - it's impossible and it needs so much time. But it is still my brain, it is still a mental function, it is still an awareness wishing it by feeding it, if I can constantly, like my baby, I want to make

it grow. Then I select, all little bits of ^{tidbits} what is good for it. Where will I feed it, in the ~~sun~~, not too much wind or just under the cover so that it can go to sleep right away.[?] I study these kinds of things, what to do with my 'I', when, how, where, to feed it, ^{to} take care of it, to prepare conditions in which it can be fed, to prepare myself to be able to keep on creating.

I am a man who wants to become free. Don't you understand that when one is in prison, the thought of freedom is constantly with one, because one is bound and one knows it, you look at the window and there--there are the ^{--the} iron bars ² keeping you in. You can't get rid of the thought of being in prisoned. That's exactly what we don't believe and we don't want to believe, we don't think; we think we have ^{we--} just a little chance. We think we ~~are~~ clever and we are not. We are honestly, we are attached. Gulliver, you know, I've said it, thousands of little cords tie you down to the Earth. That is why it is laborious and ^{its} beautiful at the same time, because ^{even} if one little thing lets loose, there is joy in Heaven.

When one can see every once in awhile something of oneself that ^{apparently} has been understood and perhaps has been overcome, that you say, ¹⁹ No, I know that. ~~That you~~ ^I don't fall for that anymore. I used to, and I know how it bound ~~up~~ me, but now I know, a little bit what might happen, ^{so}, I say 'I don't want it,' I tell Mother Nature, 'don't offer it to me. I know you are tempting, I know you want me to eat that kind of thing, but I don't because I can live on bread and water. I don't need poison any longer. I can live with an aim ^{by the} with the realization of what I am, I am not dependent, not as much, and I wish to become less and less dependent on the other people around me. And without closing myself up I walk ^{amongst} among them, but

I don't lose myself because within there is the beginning of life ⁶ wanting to unite with 'I'. I call it still 'outside' as if, 'I' Objective-again, uniting with that one and only Life as a point within myself which is Objective, which is my Magnetic Center - which because of its Objectivity is ~~m~~agnetic. That's the attraction ^{to the Lord God} ~~of (?) the the Law of God.~~ That's the wish of God the Father to see us as his children. That's the attraction of Life for Life, wishing to become ^{one} totally, almost I would say, ^{that} ~~as~~ Life if it had brains would not understand that it needs a form to become manifest, and that we live under that kind of ^a consequence of the organ Kundabuffer is exactly that for us wisdom is not as yet there, not sufficient as yet to know what is the real truth. But we wish-if we wish to grow, there is that possibility.

What Gurdjieff gives is hope for one's life, hope for the future and hope for understanding, hope for the ability to utilize what one has and by means of the dexterity of Objectivity to change a personality into that what is allowed even to take place on Earth, to become an Individual, in the eyes of the Lord.

To our most beautiful Gurdjieff.

END TAPE

Transcribed: Nicole Chabert
 ROUGH: Jessica 1/3/70
 1st proof: F. Ripley 1/14/71